



How to Perfect Your Moral Character

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

The Virtue of Good Moral Character

Chapter One

Those who strive for the highest levels of Paradise strive and work to perfect their 'Akhlaq (moral character and mannerisms).

The Prophet (ﷺ) said:

- 1 **إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ**
By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

Sunan Abi Dawud 4798

However, people underestimate the importance of **Husnul Khuluq** (Good Character) and regard it as something that is not difficult to attain.

Everyone enjoys being around charismatic people. One feels good and comfortable in their company.

Allah ﷻ reveals the secret behind this when He say:

- 2 **بِمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَمْ يَكُنْ لَكَ فِئْرَةٌ غَلِيظَةٌ مِّنْهُ لَأَخَذَنَّهُمْ مِنْ صُلْبِهِمْ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ**
So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...

Surah Ali-Imran 159

This verse refers to the Prophet's (ﷺ) character towards his Companions. It also links to the Knowledge and Qadar of Allah ﷻ as He Knows about incidents that do not occur and how things would unfold in case they did occur - i.e., the Companions disbanding the Prophet (ﷺ) if he were not lenient. Lastly, it highlights how his (ﷺ) character played a role in making the Companions stick to him.

“Having **حسن الخلق** Good Character is very important.”

IT BRINGS ABOUT PERFECTION IN A HUMAN BEING

How do you achieve Good Character and Charisma?

Allah ﷻ mentions this in the verse quoted above from Surah Āli ‘Imran, which is:

A — By being lenient with the people around you

B — By being merciful to them

Three Important Principles to Perfect Your Character

Chapter Two

There are 3 principles that can aid us in achieving Husnul Khuluq.

A *They are taken from the commands Allah ﷻ gave to our Prophet (ﷺ) in the ayah:*

أُخِذَ الْعَفْوَ

و

أُمِرَ بِالْعُرْفِ

و

أَعْرِضْ عَنِ الْجَاهِلِينَ

1

2

3

Take what is given freely, enjoin what is good, and turn away from the ignorant.

Surah Al A'raf 199

1 Principle One Take what is given freely

Leave off expecting too much from people and be content with whatever they give you - in terms of respect, favours, gifts, kind words, etc. If you do them a favour, do not expect anything in return, and avoid changing your attitude towards them if they do not return the favour. Keep treating them the way you did before.

Example: Your friend is sick. So you visit him and help him however you can. Later on, you become sick and start expecting them to visit you and ask after your health. This is not taking what is given freely. You do not have the right to be angry with them, change the way you treat them, or demand things from them.

2 Principle Two Enjoin what is good

Continue calling to and acting upon the commandments of Allah ﷻ and His Messenger (ﷺ) in addition to doing good deeds. Do good things for the people regardless of how they treat you.

Know that a person mistreating you despite the good you do for them is a test from Allah ﷻ. He wishes to see if you wait for others to be good to you before you start being good to them or if you do it regardless, only for His sake.

Do not let the bad character of a person change the way you treat him or her.

By doing all of this you are following the Sunnah of the Prophet (ﷺ).

3 Principle Three Turn away from the ignorant

Ignore the people who slander and disrespect you.

B *Allah ﷻ forbids us from retaliating against them by insulting them back. In another ayah, He ﷻ says:*

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

... And when the ignorant address them [harshly],
they say [words of] peace

Surah Al Furqan 63

They are called “Al-Jaahiloon” because they are ignorant of your rights, which include not slandering or disrespecting you, and so on.

Example: Saalim Ibn Abdullah, one of the seven Islamic jurists of Madinah and the grandson of Umar Ibn Al-Khattab (رضي الله عنه), saw some people with cows that had bells on their necks. He told them it was haram. They responded by saying they know more than him and justified the bells to be permissible because they were small. Salim Ibn Abdullah felt insulted, but instead of quarrelling with them, he quoted the ayah:

وَأَعْرِضْ عَنِ الْجَاهِلِينَ

and turn away from the ignorant

Surah Al A'raf 199

Giving up arguing with people who disrespect you is from *Husnul Khuluq*.

Implementing these principles is difficult, but the reward you get for it is worth it. Training yourself to make these principles a part of your daily life will benefit you in the dunya and the akhirah.

Quite often, Shaitan will try to prevent you from being good to people by whispering evil thoughts about them in your mind. He will make you question them, and think negatively about them. As a solution, you should strive to think well of others.

C **Good moral character includes leaving off lying and arguments. The Prophet (ﷺ) said:**

مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا

“Whoever gives up telling lies in support of a false claim,
a palace will be built for him in the outskirts of Paradise.
Whoever gives up an argument when he is in the right,
a palace will be built from him in the middle (of Paradise).
And whoever had good behaviour, a palace will be built
for him in the highest reaches (of Paradise).”

Sunan Ibn Majah 51

Repel With What Is Better

Chapter Three

Allah ﷻ says:

- 1 [...] أَذْفَعُ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوٌّ كَانَ لَهُ وَلِيٌّ حَمِيمٌ
Respond 'to evil' with what is best, then the one you are in a feud with will be like a close friend.

Surah Fussilat 34

Retaliation is not the same as forgiveness. In this verse, He ﷻ commands us to go out of our way and respond to backbiters, slanderers, and those who disrespect us in the best way possible. This is done by being gentle and good to them through speech and action. Allah ﷻ commands us to treat such people like close friends.

No doubt it is difficult. It requires striving and patience as He ﷻ says:

- 2 وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ
But this cannot be attained except by those who are patient and who are truly fortunate.

Surah Fussilat 35

Being good to those who mistreat us is more difficult than turning away from them. Therefore, this level is attained by those who are patient and are given a great share of goodness by Allah ﷻ.

Reciprocating evil with good confuses your enemies. It makes them question their attitude towards you. Gradually, they start to change and at one point end up becoming your friends.

Don't underestimate Husnul Khuluq especially if you are a leader or wish to become a caller to Allah and His Deen.

The Shaitan makes people think that having Husnul Khuluq is a form of weakness, but it is a sign of strength. Strength does not lie in raising one's voice and showing anger. Strength lies in following the Sunnah of the Prophet (ﷺ) and having control of oneself.

The Prophet ﷺ said:

- 3 لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِمَّا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ
The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage.

Sahih Muslim 2609a



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